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A SYNTHETIC LANGUAGE FOR INTERNATIONAL USE

(In English and Ido)

A WELL-KNOWN journalist has said: "The world has always laughed at the things that have come true. In every age there are those who think and those who laugh. When that age has passed, there comes another, and always it is true—there has never been an exception to it—that when the world looks back it builds statues to those who thought and laughs at those who laughed."

Bone konocata jurnalisto dicis: "La mondo sempre ridis pri la kozi qui divenis vera. Dum omna epoko esas ti qui pensas e ti qui ridas. Kande ta epoko pasis, altra venas, ed esas sempre vera—nultempe esis ecepto—ke kande la mondo regardas retrospektive ol konstruktas statui a ti qui pensis e ridas pri ti qui ridis."

One can easily foresee the renaissance of that glorious time when the learned were able to intercommunicate by means of a language common to all.

On povas facile pre-vidar la ri-nasko di ta glorioza tempo kande l'eruditi povis interkomunikar per linguo komuna ad omni.

The League of Nations and many scientific societies and other organizations are considering the problem seriously and officially.

La Ligo dil Nacioni e multa ciencala societi ed altra organizuri konsideras la problemo serioze ed oficale.

Professor Gilbert Murray, vice-chairman of the executive committee of the League of Nations, said that the necessity of an international language was forcibly borne upon him when attending the meetings of the League-Council at Geneva. He added that Ido was easier than Esperanto for most Europeans.

Profesoro Gilbert Murray, vice-prezidanto dil exekutiva komitato di la Ligo dil Nacioni, dicis, ke la neceseso di ula internaciona linguo forte impresis il, kande il asistis la kunveni di la konsilantaro di la Ligo en Geneve. Il adjuntis, ke Ido esas plu facila kam Esperanto por la maxim multa Europani.

The common language of the future will not be, cannot be, the Latin of antiquity, nor the Latin of Newton and Halley or the other philosophers and mathematicians of their epoch.

La komuna linguo di la futuro ne esos, ne povas esar, la Latina antiqua, nek la Latina di Newton e Halley e l'altra filozofi e matematikisti di lia epoko.

Furthermore, the common language of the future will not be, cannot be, restricted to the learned or even to "intellectuals" in any sense whatever.

Pluse, la komuna linguo di la futuro ne esos, ne povas esar, restriktata a l'eruditi o mem a l'inteligenta personi, en irga senco.

The world moves, customs change, civilization becomes modified, and the ordinary man seeks self-expression, in person. He trusts no longer, or not exclusively, to his guides. He insists that he have the right and the chance to speak for himself.

La mondo movas, kustumi chanjas, civilizado divenas modifika, e l'ordinara homo serchas su-expreseso, persone. Lu ne fidas pluse o ne exkluzive, a sua guideri. Lu insistas, ke lu havez la yuro e la chanco por porolar por su ipsa.

Therefore, it is evident that the common language of the future ought to be able to respond to the requirements of the educated and the uneducated world.

Do esas evidenta, ke la komuna linguo di la futuro devas povar respondor a la postuli di l'erudita e la ne-erudita mondo.

But the Latinists have nothing to fear. They certainly would not wish to see the mutilation of Latin as such.

Ma la Latinisti ne bezonas timar. Li certe ne volus vidar la mutilado di la Latina kom tala.

Consequently, the true solution of the whole problem is in some form of Neo-Latin.

Konseque, la vera solvo di la tota problemo esas en ula formo Neo-Latina.

The world requires a common language which is founded upon the scientific principle of maximum internationality as governed by regularity and facility.

La mondo postulas komuna linguo qua esas fondita sur la cienkala principo di maxima internacioneso segun regulozeso e komodeso.

Of course, such a language should be as nearly "natural" and "readable at first sight," as possible, without the loss of regularity, precision and facility. These qualities are much more important than "naturalness."

Komprenende, tala linguo devas esar maxim "natural" e "lektelebla ye l'unasma vido," posible, sen perdar regulozes, precizes e komodeso. Ica qualesi esas multe plu importanta kam "naturaleso."

The supporters of the idea of an "invented language" seem to be divided into two groups:

- (a) Those who opine, that in order of importance the desiderata are: (1) regularity, (2) precision, (3) naturalness.
- (b) Those who opine, that in order of importance, the desiderata are: (1) naturalness, (2) regularity, (3) precision.

L'adheranti di l'ideo di ula "inventita linguo" semblas esar dividita en du grupi:

- (a) Ti qui opinionas ke, segun ordino di importanceso, la dezirindaji esas: (1) regulozes, (2) precizes, (3) naturaleso.
- (b) Ti qui opinionas ke, segun ordino di importanceso, la dezirindaji esas: (1) naturaleso, (2) regulozes, (3) precizes.

Ido is very regular and precise and seems to be sufficiently natural.

Ido esas tre reguloza e preciza, e semblas esar suficante naturala

Professor A. L. Guerard says that in point of immediate intelligibility, Ido could almost compare with the purely Neo-Latin schemes—Neutral, Panroman and Latino.¹

Profesoro A. L. Guerard dicas ke, del vid-punto di quika komprenebleso, Ido povus preske komparesar kun la pure Neo-Latina sistemi—Neutral, Panroman e Latino.

The purely Neo-Latin schemes, for example, Latino sine flexione, Inter-lingua, are too natural and irregular. Such a language is easy to read but difficult to write or to speak.

La pure Neo-Latina sistemi, exemple Latino sine flexione, Inter-lingua, esas tro natural e ne-reguloza. Tala linguo esas facile lektelebla, ma desfacile skribebila o parolebla.

¹ *A Short History of the International Language Movement*, A. L. Guerard, page 155; London, 1922.

Among other projects are Romanal and Occidental which are very natural but not so regular as Ido.

Inter altra projeti esas Romanal ed Occidental qui esas tre naturala, ma ne esas tam reguloza kam Ido.

Guerard declares that "the sound of Esperanto-Ido is more pleasing than that of Romanal."²

Guerard deklaras ke "la sono di Esperanto-Ido esas plu plezanta kam ta di Romanal."

A writer in the London *Times* says that Ido in appearance and sound is more attractive than Esperanto.³

Skribanto en la London *Times* dicas, ke Ido relate aparo e sono esas plu atraktiva kam Esperanto.

Other impartial critics say that "between Esperanto and Ido, the latter seems to be preferable."⁴

Altra senpartisa kritikanti dicas, ke "kompare Esperanto ed Ido, Ido semblas esar preferebla."

Brander Matthews acknowledges the "undeniable merits" of Ido.⁵

Brander Matthews agnoskas la "nerefutebla meriti" di Ido.

Guerard says that the final solution seems to lie between the dialect of Zamenhof (Esperanto), too hybrid and arbitrary, and that of Peano (Latino, Inter-lingua), too irregular in its "naturalness"; more precisely, between Ido and Romanal.⁶

Guerard dicas, ke la finala solvo semblas restar inter la dialekto di Zamenhof (Esperanto), tro mixita ed arbitrala, e ta di Peano (Latino, Inter-lingua), tro ne-reguloza pro olua "naturaleso"; plu precize, inter Ido e Romanal.

² *Ibid.*, page 235.

³ Quoted in *Science* (U. S.), Vol. LV., No. 1426, April 28, 1922, page 458.

⁴ *The American Journal of Pharmacy*, June, 1922, published by the Philadelphia College of Pharmacy and Science, 145 North Tenth Street, Philadelphia.

⁵ *Essays on English*, Brander Matthews, page 277.

⁶ *A Short History of the International Language Movement*, A. L. Guerard, page 193; London, 1922.

Dr. F. G. Donnan, F. R. S., professor in the University of London, said, in a discourse before the Royal Institution, that if the final selection were to be either Esperanto or Ido, he would prefer Ido, but he predicted that the ultimate solution would be some form of Neo-Latin similar to Romanal, with various modifications to secure regularity and precision.⁷

Doktoro F. G. Donnan, F. R. S., profesoro en l'universitato di London, dicis, en diskurso koram la Rejal Institucuro, ke, se la finala selekto esos sive Esperanto sive Ido, il preferos Ido, ma il predicis ke la definitiva solvo esos ula formo Neo-latina, simila a Romanal, kun diversa modifikii por obtenar regulozeso e precizeso.

One of the most charming of the recent contributions to the discussion of the subject is an article on "Babel and Geneva," by Prof. A. L. Guerard, published in *The Texas Review*.

Un de la maxim atraktiva di la recenta kontributi a la diskuto di la temo, esas artiklo "Babel e Geneve," da prof. A. L. Guerard, editita en "*The Texas Review*."

There exists a large collection of books in Ido. Among them is a pamphlet entitled, "The Notion of Time," by Bergson, translated from the original French text into Ido by Paulo Dienes, doctor of mathematical sciences at the Sorbonne. The Ido text, published at Buda-Pest, is perfectly clear, although the subject is philosophical and sufficiently difficult.

Existas granda kolekto di libri en Ido. Inter oli esas broshuro titulizita "La Nocio di la Tempo," da Bergson, tradukita de l'originala Franca texto aden Ido, da Paulo Dienes, doktoro di la matematikala cienci, de la Sorbonne. L'Ido texto, editita en Buda-Pest, esas perfekte klara, quankam la temo esas filozofiala e pasable desfacila.

It is evident that the world should not be required to adopt, even provisionally, any international language which is not so good as Ido.

Esas evidenta, ke on ne devez postular, ke la mondo adoptez, mem provizore, ul internaciona linguo qua ne esas tam bona kam Ido.

⁷*Auxiliary Languages*, F. G. Donnan, in *Nature* (London), April 15, 1922, pp. 491-495. To be reprinted in the *Proceedings* of the Royal Institution.

The gift of a common language to the peoples of the world would be exceedingly useful to them in all international relations. Let us hope that a greater number of philologists and linguists will interest themselves in the problem.

La donaco di ula komuna linguo a la populi di la mondo esus tre utila a li, en omna internaciona relati. Ni esperez ke plu granda nombro di filologi e linguisti interesos su pri la problemo.

EUGENE F. McPIKE.

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NOTE.—Information concerning Ido is obtainable from The International Language (Ido) Society of Great Britain, 57 Limes Grove, Lewisham, London, S. E., England, and from The American Ido Society, 7616 Tioga Street, Pittsburgh, Pennsylvania, U. S. A.